

WINTER NUMBER

# Humanist

## World Digest

"Whatever concerns Humanity is of interest to me"—Terrence

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## Humanism: Its Background and Meaning

By JOHN H. DIETRICH

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## Constitutional (Interest Free) Money and REA

By FRANKLIN P. WOOD

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## POINTS OF VIEW

and

## OTHER SHORT ARTICLES OF INTEREST

### THE IDEAL OF HUMANISM

We are seeking to present Humanism as a religious philosophy which denies no particular faith, but which provides a path over which all people can travel toward a unity that rises above the ruins and barriers of the old beliefs and sects which divide them. In behalf of this common faith, we would emphasize the constructive side rather than any opposition to outmoded philosophies.

# A TEN POINT HUMANIST PROGRAM

This Ten-Point Humanist Program is a popular interpretation of Humanism and a practical application of Humanist principles in the affairs of everyday life. Humanism as a way of life demonstrates Naturalistic Philosophy, Scientific Method, and Democratic Procedure which are generally accepted by most thinking Americans today. "Nothing Human is alien to Humanism."

## THIS TEN-POINT HUMANIST PROGRAM INSISTS:

- 1—That true Americanism as developed by our Founding Fathers, be re-established in order that academic freedom, civil liberties, separation of Church and State, and equality of opportunity be maintained. We are opposed to all forms of autocracy and totalitarianism—political, economic and religious.
- 2—That science serve society constructively, thus ensuring life, liberty, happiness, peace, plenty and democracy for the general welfare.
- 3—That scientific progressive education be introduced into all our schools and colleges so as to emancipate our people from ignorance, superstition, myths and prejudices.
- 4—That the creative arts be encouraged so as to release potential artistic abilities and raise the level of artistic appreciation.
- 5—That social, recreational and travel activities be increased in order to broaden the outlook and improve the intercultural understanding of all peoples.
- 6—That conservation of our great natural resources be quickened so as to arrest their wasteful exhaustion and destruction, and insure their widest equitable use for man's survival on this planet.
- 7—That an economy of abundance, through national economic planning and international economic cooperation, be inaugurated and developed to provide a "shared abundance" for ALL.
- 8—That the "good life" be implemented through morals determined by historical human experience and contemporary scientific research. That moral, ethical and cultural values be considered above property values.
- 9—That a cooperative health program include preventive as well as curative medicine, at reasonable cost, and provide adequate public health education. Public personal counselors should contribute to mental health and hygiene.
- 10—That the United Nations organization be expanded into a democratic World Federation with sufficient police power to prevent war, and control international monopolies and cartels, thus providing a realistic basis for a democratic world government to assure peace and abundance for all peoples.

**STATEMENT OF THE OWNER-SHIP, MANAGEMENT, AND CIRCULATION REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912, AS AMENDED BY THE ACTS OF MARCH 3, 1933, AND JULY 2, 1946 (Title 39, United States Code, Section 233).**

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E. O. CORSON,

Business Manager

Sworn to and subscribed before me this 29th day of September, 1950.

(SEAL)

WILLIS McCaleb,

Notary Public

(My commission expires February 8, 1953).



# A HUMANIST'S AFFIRMATION

Bernard Fantus

1. Humanism affirms that religion exists for man and not man for religion.

2. Religion must deserve the respect of humanity and must be able to bear the light of science and reason.

3. The world and its creation is the great divine miracle before which humanity bows reverently but not without hope of an ultimate better understanding.

4. Man is the single great evolutionary factor on this earth today and, to that extent is divine. By an intelligent appreciation of his powers and responsibilities he will make the world much more fit to live in.

5. Nothing human is alien to religion and all that is good, beautiful and true is sacred.

6. The world is man's country, and to do good, the religion of humanism.

7. "The place to be happy is here, the time to be happy is now, and the way to be happy is to make others so."

8. Humanism must take the path of social and mental hygiene and discourage sentimental and unreal hopes and wishful thinking.

9. Love thy neighbor and even thy enemy: For to "understand all is to forgive all."

10. "Do unto others as you would have others do unto you." Exploitation of the fellowman is the greatest sin, intelligent co-operation for man's common good the greatest service. Humanism demands a shared life in a shared world.

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JOHN GALSWORTHY—World-famous novelist and playwright: "Humanism is the creed of those who believe that, within the circle of enwrapping mystery, men's fates are in their own hands—a faith that is becoming for modern man the only possible faith."

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JULIAN HUXLEY—British scientist and Director of UNESCO: "The Humanist is one whose real faith is in the possibilities of human experience and achievement."

## WANTED: A LIVING RELIGION

By the Late Ben F. Wilson

"Outside my church today there is a bulletin on which is printed the words: "Religion is not an overcoat to wear on Sunday but a working suit for every day." This seems to me an appropriate slogan for church people to rally under in these distressing days of world crisis.

If we would retain the confidence of the millions of rational people whose intelligence has been insulted by the over-emphasis of old religious dogmas, we must substitute the gospel of Jesus for the gospel about Jesus. We need to put our faith in new ideas and ideals rather than old ecclesiastical machinery. We should concern ourselves with the abolition of poverty, the government of cities, the problem of the unemployed, the prevention of wars, the federation of the world."

We happened on to the above introduction to one of the late Rev. Ben Wilson's sermons in a heap of mimeograph second sheets we were getting ready to put away. Those of us who knew and worked with Ben knew him for his devotion and his team work with his brother, the late J. Stitt Wilson, to the cause of social and economic justice.

They traveled widely, spreading the gospel of a better world not only in America but throughout the British Isles and the European continent.

We are happy to use these words of Ben Wilson as an introduction to this winter issue of the Humanist World Digest.

With the re-emphasis of Humanist (World) Fellowships ideals and objectives of programs around which all peoples of the world, be they Christian, Mohammedan, Buddhist, Free Thinker or other, can unite toward remaking this earth a fruitful and happy place to live where the inviolable dignity of man and that of the individual is affirmed and democracy is accepted as the only acceptable method of social progress.

# HUMANISM: ITS BACKGROUND AND MEANING

John H. Dietrich

I have been asked to speak to you about the background and meaning of Humanism. In doing this I want you to understand that I can speak only about my individual interpretation of Humanism. This term is used by different groups with somewhat different meanings; and even in the group to which we belong it is subject to various interpretations, for Humanism is not a fixed faith or philosophy. Rather it is an attitude of mind and a method of operation, which varies according to individual interpretation. However, I think there are some basic principles on which most of us would agree, and it is to these that I shall confine myself. The Encyclopaedia Britannica defines Humanism as "any system of thought or action which assigns a predominant interest to the affairs of men as compared with the supernatural or abstract"; that is, any philosophy which is primarily interested in and devoted to the affairs of men rather than the affairs of God is humanistic. The same idea was expressed by Alexander Pope when he wrote, "Know thyself; presume not God to scan—the proper study of mankind is man." Another way of expressing the idea is found in a quotation from George Foote which I carried on my Sunday programs for many years—"We cannot fathom the Infinite; it is enough for us to love and serve humanity."

## Humanism's Varied Meanings

With this thought in mind the term "Humanism" has been used by several different groups with somewhat different connotations. They all have the same ideal—the enrichment of human life—but they advocate different methods of approach. The term, of course, is historically associated with the Renaissance, when the interest of intellectual men shifted largely from Christian scholastic disputation to the study of the Greek and Latin pagan classics. The classics were called the "Humanities" because the study of them was supposed to humanize a man—to give him a broader, more inclusive, more human outlook. This tradition was continued about a generation ago by Irving Babbitt, Paul Elmer More and others in literature by the name of Humanism, and we usually refer to this as "Literary Humanism." In the last few years I notice its use rather prevalent in educational circles, which also emphasizes a return to the study of the humanities in the attempt to develop a broader and richer human life. Also, it is being used quite generally of late merely to indicate an in-



terest in human values and human affairs. Our type, or perhaps I should say my type, of Humanism is known as naturalistic or religious Humanism—naturalistic because we definitely set our interest in human affairs against an interest in the supernatural or abstract; religious because we seek to tie up this interest in human affairs with what is essentially religious in man—his aspiration, his ideals, his emotional urge, and his striving toward the highest and best.

### **The Universality of Humanism**

Another reason why we use this term is its universality and inclusiveness, meaning that the religion of Humanism embraces the whole of mankind, instead of restricting religious fellowship to those who accept a particular view of history and of the universe, or who confess allegiance to a particular prophet or literature. It bases its religion upon man's experience and upon his need of moral and spiritual fellowship, regardless of beliefs. Humanism gladly accepts every contribution toward the understanding of human experience and the enhancement of human life without any distinction as to its source; and it likewise feels free to reject any precept or example which does not square with human experience, regardless of the source.

### **Humanism and Humanitarianism**

Of course, Humanism in its broader sense is a very inclusive term, so many people object to our exclusive use of it, insisting that they, too, are humanists, even though they accept the supernatural. What they have in mind is humanitarianism, which consists of an interest in human affairs without any definite philosophical foundation. It is obvious that this interest may exist within various thought-frames or world views. It is to be found in Christianity, in practically every religion. They have all been interested in human affairs, although they have not made them primary. So a distinction should be made between Humanism and humanitarianism. The latter is a more or less genuine interest in humanity, while the former carries with it a definite philosophical attitude toward human life, namely: a firm faith in man as the controller of his own destiny through intelligent and co-operative effort.

### **Humanism and Theism**

Humanism is generally used in contrast to theism, but not in the same sense as atheism, which actually denies the existence not only of any kind of god, but of the possibility of any kind

of god. Humanism simply fails to see any evidence of intelligent purpose in the universe, which surely in the minimum basis of theism; but its attitude is one of open-mindedness and inquiry, not of denial. However, its whole program is based on the assumption of an indifferent universe, of which man is a natural product, and in which he must by his own effort carve out his destiny. It does not deny the right to believe in God and learn what one can about what we designate by that term; but it places faith in man, a knowledge of man, and our duties toward one another first. It is a shifting of emphasis from God to man. It makes the prime task of religion, not the contemplation of the eternal, the worship of the Most High, the withdrawal from this world that one may better communicate with God; but rather the contemplation of the conditions of life, reverence for the worth of human life, and entering into the world that by human effort human life may be improved. In short, the task of religion is to unfold the personality of men and women, to fit and qualify them for the best use of their natural powers and the fullest enjoyment of the natural world and the human society around them. It conceives of religion as spiritual enthusiasm directed toward the enrichment of the individual life and the improvement of the social order. It therefore includes every faith and every part of a faith which ministers to this end.

You are all aware of the fact that we are living in an age of religious upheaval. Since the days of the Protestant Reformation the religious world has not been so disturbed as it is today. We are witnessing the break-up of Protestantism, just as the people of the 16th century saw the break-up of Catholicism. I do not mean that we are witnessing the end of Protestantism any more than the 16th century marked the end of Catholicism. Protestantism will linger on, just as the Catholic Church has continued since the Reformation; but the power and authority of Romanism was broken 400 years ago, and the backbone of the Protestant Church is broken today. The recent neo-orthodox movement, which is a reaction from the humanist trend, is but the frantic effort to keep alive a dying cause, the last stand of an army already in retreat. Only a generation or so ago the church was the seat of authority in matters religious and ethical, and a most respected institution; today it is practically ignored in the determination of any policy, and in many quarters is ridiculed rather than respected. All this is due to the fact that, within recent years, science has revealed facts which have cut the foundation from under



the theological structure, and the people have discovered thousands of new and vital interests which have displaced their interests in the church.

### **Improvement of Human Conditions**

Especially during this last generation humanity has become interested in itself, and in the improvement of its condition. For thousands of years there was no such thing known as social reform, much less did anyone contemplate social change. The social order was accepted as final, believed to have been ordained by God, as the best fitted to train souls for entrance into his kingdom after death. But not long ago people began to realize that they could better their condition, and a tremendous revival of human interest arose. Since then man's efforts have been turned in that direction, and he is interested primarily in those branches of knowledge and those forms of inspiration which help toward that end. Practically all departments of science and philosophy, politics and industry, education and ethics have turned their attention to man. Not only have all our branches of knowledge become humanistic, but men and women are humanistic in their every-day affairs. In all the activities of life except religion, people rely upon human experience for their knowledge, have the enhancement of human life as their goal, and depend upon human effort and natural processes for its attainment. Only in religion do they pretend to get knowledge from some supernatural source, have the glorification of that source as their goal, and depend upon it for guidance and help. All of which means that religion, if it would become a vital factor in human life, must also become humanistic. So it was natural that in some places at least, people should try to bring religion into harmony with this spirit of the age. And to this end, there grew up within the liberal churches of America and through the organization of independent groups a very definite movement known as Humanism, which is seeking to ground religion in human living rather than in some supernatural existence, by interpreting the good life in terms of human values and by directing man's religious aspirations toward the enrichment of human life.

### **The Magnitude of the Task**

Before speaking more in detail of the meaning and objectives of Humanism, I have been asked to say a word about its beginnings and the progress it is making. First, however, I would have you realize the magnitude of the task. It takes a long time to bring about a revolution of thought in the masses of people;

and this is one of the most deep-rooted revolutions the thought of man has had to undergo. The old religions are all theocentric. They assume a personal God at the center of things, who in the final analysis is in control of affairs; and religion consists in bringing oneself into right relations with this personality. All the formulas of worship, including hymns, prayers and sacraments, are attempts to establish beneficial relations with God. In contrast to this, Humanism, repudiating this whole scheme of things, insists that the all-important thing is to establish right relations with one another. So it diverts man's attention from that which in the past has been the *raison d'être* of religion. This constitutes the greatest religious revolution the world has ever known. Many changes have come into the religious life of the past, but none so great as this. The world is so saturated with the supernatural theism of the Christian church that any other form of religious aspirations is regarded as impossible, if not unthinkable. Therefore progress in this direction will naturally be slow. In addition, I doubt very much that the world will ever become entirely humanistic. No doubt there will always be those who indulge their appetite for God, for finality, for a sense of security, and the happiness that comes from thinking that they are enfolded in the Everlasting Arms.

### **Making Progress**

But humanism has made progress and, bearing in mind what I have just said, it has advanced more rapidly than some of us had dared hope. It is just thirty years ago that I first used the word "Humanism" to describe the kind of religion which I had come to accept and teach; and about the same time Curtis Reese began using the term also, although neither of us had knowledge of the other. A little later we became acquainted, and were practically alone in our teaching, but within the course of a few years, as the result of several incidents in addition to occasional contributions to the religious journals, followed by a number of heated controversies. Humanism came to be a recognized interpretation of religion within the Unitarian fellowship, with a considerable number of ministers advocating it. In the early years it was confined almost entirely to the Unitarian fellowship, where the absence of doctrinal requirements and the insistence upon freedom of thought formed a fertile soil for its growth; but before long it began to be accepted by ministers and laymen in the more liberal evangelical churches.

## **"The Humanist" Born**

About this time a number of university professors became interested, particularly Professors Haydon of Chicago, Sellars of Michigan and Otto of Wisconsin, who made valuable contributions to the meaning of Humanism. In the middle Twenties a small group in Chicago started a bi-monthly mimeographed magazine, which soon took on a regular format, and has been in publication ever since as THE HUMANIST. Some of us organized the Humanist Press Association, now known as the American Humanist Association, with which hundreds of people from many liberal groups are affiliated. About 1932 a group of us formulated the Humanist Manifesto, which was signed by a large group of ministers and laymen, and which attracted nation-wide attention and controversy. Later, the Society of Humanist Friends was founded in Los Angeles. Individual societies sprang up here and there, the national magazine carried many articles pro and con, and a number of books were published, some interpreting it and some attacking it. In short, Humanism became a nationally recognized movement; in fact, a world movement, for it is claiming the attention of people of every religious faith and in every part of the world. It is a very live topic on college campuses, and I am told that last year two hundred theses for advanced degrees were on Humanism. But what is more important, it has penetrated the thought of thousands of people who have never heard the name. They may not know that such a well-defined school of thought exists, but the ideas and attitudes are assumed and practiced and in this way it has a far-reaching influence. And all this in spite of the fact that the Humanist leaders have not tried to form a new sect, but rather to spread it as an attitude of mind, as a way of thinking about things and a method of operation, which might prevail within the folds of any religion and among all people.

## **Ideals and Ethics**

The pathetic thing, which I am forced to admit, is that, while people to a large extent have accepted the Humanist attitude of mind and method of operation, they have failed to grasp the humanist ideals and objective, and humanity today has reached practically a new low in Humanist ideals and ethics. I doubt if there has ever been a time when the world was so filled with hatred and cruelty, with hypocrisy and deceit, with political maneuvering and selfish grasping for power; when there was a greater lack of integrity and such disregard for the essential vir-



tues which make for the general welfare of mankind at large, or when there was less genuine interest in the real human values which alone can bring peace and security and happiness to mankind.

## **Principals of Humanism**

In what time is left, I would speak about the meaning of Humanism, and, in order to make this clear in a short time, I will mention four or five principles on which the whole system rests.

### **Supreme Worth of Human Life**

1. Humanism believes in the supreme worth of human life, and insists that man must be treated as an end, not as a means to some other end. Man is the highest product of the creative process which comes within our knowledge, and therefore Humanism recognizes nothing which commands a higher allegiance. Thus Humanism insists that this worth is intrinsic to human nature. In the past, men ascribed their worth to being children or subjects of God, but our idea of human worth is not based on any reflection from above. Man in his own right stands as the object of our highest loyalty and most earnest concern. This means that man is not to be treated as a means to any other end, and this is a reversal of nearly all past thinking and practice. In practically every religious scheme men are considered only a means to the glorification and service of God, so we would change the ideology of religion and make it man-centered instead of God-centered.

### **Man As End Himself**

In the industrial world men are thought of as a means to the end of production with its resulting profits, and thus human life has been subservient to property. We would change this whole idea and make man the end and production the means to a richer and fuller life. In most parts of the world, especially in this period of totalitarian governments, men are subservient to the state and used as pawns for its glorification; but Humanism insists that governments exist for the benefit of the people and the protection of their interests. In our international relations men are considered only means and are gathered up and hurled into battle and slaughtered by the millions by governments which have economic interests to protect or nationalistic aims to further. In fact, most of the age-old brutalities of history as well as the cruelties and foul play of the present are but examples of human beings using others as means to carry out their purposes and designs. So Humanism insists that man is not to be treated as a

means to any organization or party, either political, economic or social. And in this principle lies Humanism's attitude toward the whole social system. Every institution—the state, the church, the school, the corporation, the labor union, the political party; and every social process—marriage, suffrage, immigration, birth control, prohibition, banking—stand or fall according to their contribution to human life. Do they foster, liberate, ennoble the lives of men? Then they stand justified and call for protection and support. Do they weaken, enslave, impoverish, degrade human life? Then they stand condemned and should be destroyed. Human life is the thing of supreme importance and must be treated as the end of all human endeavor. This is the cornerstone of the religion of Humanism.

### **Unity of All Mankind**

2. Humanism recognizes the essential unity of mankind, of all mankind; whether or not we are children of God, we are all brothers because of our common origin. We realize that there flows through the whole human race, from the lowest to the highest, one life and one blood; that we all have a common life and a common interest, and we would all march on together with a common purpose toward a common ideal. This means the elimination of all racial antagonisms, national jealousies, class struggles, religious prejudices and individual hatreds. All these would dissolve in the realization of human solidarity, in which each person considers himself a co-operative part of the whole, striving toward a commonwealth of man, built upon the principles of justice and good will and service. This means a co-ordination and synthesis of all our knowledge and powers in the interest of the common good, as well as a mystic joy from the consciousness of the shared life with others whose interest and destiny are bound up with our. And this is possible in our modern world with its rapid transportation and immediate communication, which reduces our planet to a small and integrated community.

### **Human Inquiry vs. Revelation**

3. Humanism is the effort to understand human experience by means of human inquiry. Nearly all religions, baffled by the strange experiences and perplexing problems of life, have resorted to revelation, either in the form of oracles or books or institutions or priests. But we are quite sure, in spite of such claims, that all the knowledge acquired by the race thus far has been the result of human inquiry, and so Humanism substitutes

human inquiry for divine revelation as the means of finding truth and understanding human experience. Instead of consulting oracles, reading supposedly divine books, bowing before priests or dictators, they investigate facts and experiences, verify these and formulate hypothesis which they suggest. This does not mean the rejection of intuitions and speculations, for after all it is the human mind that intuits and speculates. Even the theory of supernatural revelation itself is the product of the human mind, and so an essential part of human experience to be understood and evaluated. So human inquiry is a highway cutting through and seeking to understand every field of human experience. Neither does human inquiry reject what tradition has to offer. All the religions of the past and all the teachers of the past offer something to enrich our path and guide our steps. We would gather up the wisdom of all cultures and the knowledge in all fields of modern thought and move out upon the high seas of the world, where the winds of thought and aspiration blow from many directions. We have a new world to build out of the tragedy and shattered remnants of the old; and, taking in our arms all the wisdom to be found in science and philosophy, in art and poetry, in music and literature, we would march forward to seize the values, the aspirations that the new world of human experience may open to our courageous eyes.

### **Concern for Human Development**

4. Humanism is the effort to enrich human experience to the utmost capacity of man and of his environment; that is, the primary concern of Humanism is human development. It has no blind faith in the perfectibility of man, but it believes that his present condition can be immeasurably improved. It recognizes the limitations of human nature, but insists upon developing man's native talents to their highest point. It sees also the limitations of man's environment for indefinite improvement, but holds that within certain limits the environment can be arranged so as to be much less a handicap to his complete development than it is today. For instance, it would study all the biological, psychological, aesthetic, ethical, economic and social factors that make for the ruin or salvation of mankind; and it would bring all these factors to bear upon the development of healthy, sane, creative, happy individuals; and the arrangement of a social situation in which each would have the opportunity of living a free and full life. In short, the Humanist has a vision of what life might be upon this planet if all our imagination and intelligence



were concentrated upon its improvement, and he has faith that this vision may be realized through the responsibility and effort of men themselves.

### **Responsibility Is Man's**

5. And this leads me to say finally that Humanism accepts the responsibility for the conditions of human life and relies entirely upon human effort for their improvement. The Humanist makes no attempt to shove the responsibility for the present miserable conditions of human life onto some God or some cosmic order. He fully realizes that the situation is in our hands, and that practically all the evils of the world have been brought upon men by themselves, by "man's inhumanity to man." He frankly assumes the responsibility for the havoc of this disastrous war and the terrible suffering left in its wake, and realizes that, if peace is ever to be a permanent condition of human society, man himself must create the instruments of peace and have the spirit of peace in his heart. He frankly assumes the responsibility for the injustices inherent in our present social and economic order, and knows that, if these are ever to be eradicated, it must be done by man himself. In fact, he even assumes the responsibility for the feelings of envy and hatred, cruelty and murder which make these things possible, and knows that, if ever we are to approach a state of brotherhood in which justice and good will shall prevail, man himself must eliminate the one attitude and foster the other. Humanism finds no other place of responsibility than human effort. It looks straight into the face of the world and of human life, sees its good and its bad, and, expecting no help from outside, determines to make the world a fit place in which to live and human life worth living. Heretofore our responsibility has been weakened by the invention of comforting philosophies of escape and our reliance upon supernatural aid. But we would discard all this, see our lives as very insecure upon this little planet and realize that upon us rests the hard and glorious task of deepening and enriching them.

### **The Immediate Task**

With these principles in mind, the greatest immediate task of Humanism is to instill into the minds and hearts of men new ethical ideals based upon the elevation of human values, by which I mean the humanizing of all phases of our life, the creation and sustaining of those virtues which bring joy to living. It has long been a favorite theme of mine that the danger to our civilization lies in the discrepancy between our natural science,

technology and industry on the one hand, and our human institutions and ethical standards on the other. The former have far outstripped the latter, and unless we can learn to control and operate them in the interests of the people, they will eventually destroy us. In every attempt to order the relations of man to man and group to group, there is confusion and uncertainty. In politics, in industry, in economic relations, in international affairs—everywhere alike, men muddle through their immediate difficulties with little effort to grapple honestly and intelligently with the fundamental problems. Mankind today is like a ship without a rudder. Its statesmen direct its course without chart or compass, while its moral and religious leaders deal with trivial matters.

### **Glorious Era or Total Doom?**

This confused situation is not due to any lack of knowledge about our social structure or of effective techniques to direct it into new channels. What is lacking is a clear ethical basis for the ordering of human relationships, and accepted moral standards for organizing the values of life and making them predominant. Our whole life, political and industrial, must be humanized, and this was never so insistent as on this very day. We are standing at one of the most significant and awesome points in human history. The long-awaited release of atomic energy has been achieved, and to our shame has been used for the unparalleled destruction of human life. It will no doubt revolutionize the life of humanity as no previous discovery has ever done. For good or evil, to use wisely or foolishly, inconceivable forces have been released. They may be used to enslave mankind or to lift him out of poverty and distress. They will either put an end to war or to humanity. Our civilization either enters upon a new and glorious era or meets its doom. No one can yet conceive of the immense possibilities which await us. But, sadly enough, the world is not yet ready for this great discovery. Physical science has outrun social progress and ethical development, and the salvation of the world depends upon our ability to imbue the people of the whole world with the principles of Humanism which I have outlined.

We cannot ignore this challenge. It is peculiarly the task of religion to furnish new moral inspiration; but we shall not discover it by turning to the precepts of the past. We must welcome the light scientific philosophies are throwing on human relations. We must recognize the necessity of critical and crea-

tive intelligence in the moral life. Above all, we must have an ultimate conviction, a supreme standard by which lesser goods are judged—and that standard must be that the thing of supreme worth is human life, human personality; and to the enrichment of that life and personality all things must be subservient. And if we would meet successfully the challenge of this age, we must not only set earnestly to work to formulate such an idea, but we must learn how to present it with such convincing power as to win mankind's whole-hearted enthusiastic support.

### **The Spirit and Possibilities of Humanism**

Perhaps I can give you a picture of what I have been trying to say by reference to two pieces of literature—one illustrating the spirit of Humanism, the other its possibilities. The first is a drama, entitled "The World We Live In," by the Czechoslovakian brothers, Capek. It consists of a series of scenes depicting different phases of modern civilization. In the last scene, one of the characters attempts to sum up the meaning of it all. In substance he says: "Here we all are in the world—races, nations, classes, individuals, all striving for the same thing—the struggle for existence. We are all reaching out for the richer fuller, more satisfying life. But is it not strange that, while we are all striving for the same thing, we are all striving against each other; we are hurting, weakening, wounding, maiming, murdering one another?" After a pause he resumed: "Why can we not all strive together for that richer and fuller life? Why can we not as races, as nations, as classes, as individuals, stand shoulder to shoulder, and heart to heart, and strive together against death in every form—physical death from disease and pestilence, mental death from ignorance and superstition, moral death from vice and crime? Why can we not **together** strive for all that makes for the richer, fuller, happier life for all men everywhere?" That expresses the real spirit and purpose of Humanism.

The other book I have in mind is Mr. H. G. Wells' novel, "Men Like Gods." In this he sketches a civilization three thousand years older than ours. Men and women are like gods. They are not toys of mightier forces; the greatest forces we know are their toys. They are not slaves to some overpowering deity; all the energies of the universe are their slaves for the embellishment of life. These men and women have mastered themselves, mastered the problem of social life, mastered the secrets and processes of the universe. And they have used the new wisdom and power to make life beautiful and happy for all. You may



smile at Mr. Wells' utopianism, but he is insisting on a great broad truth. It is this: We humans have as yet opened only the most superficial reservoirs of the earth's resources. We have as yet only a fraction of the wisdom we could acquire. We can, if we will, make this earth a bright, beautiful, healthy, glorious home, with fullness of life and strength and joy for every man and woman. That is Mr. Wells' idea. Burn that one thought—that it can be done—into the mind of the race, and the work will begin; and in the light of a vision of a better world, in the thrilling consciousness of a new and mighty power, in the glorious liberty of mind and heart, men and women will lay the foundations of the new civilization; for they will have discovered the secret of life—that they themselves must do the good they crave, that they who created the kingdom of God in heaven can create the commonwealth of man on earth.

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DR. JOHN H. DIETRICH was one of the pioneers and prominent proponents of Humanism—an interpretation of religion which he has been teaching for thirty years. He began his public career in an orthodox church in Pittsburgh, Pennsylvania, but after six years he was indicted for heresy. He then entered the Unitarian fellowship and went to Spokane, Washington, where in a few years' time he built up a very large movement. In 1916 he became minister of the First Unitarian Society in Minneapolis, Minnesota, where he repeated this experience and preached to a large audience for twenty-two years. During this period he exerted a great influence, not only upon the immediate community but throughout the country and abroad. All of his Sunday morning addresses were broadcast for ten years, and more than two hundred of them were published in pamphlet form. These went regularly into every state of the Union and into many foreign countries. In 1938 he retired from the active ministry, and now lives in Berkeley, California. This address was delivered to the Bay Area Humanist Conference in 1945.

## IN MEDITATION

Let us honor the memory of great men, who have lived nobly, thought clearly, and devoted their lives to the service of mankind. May their example be to us an inspiration, that we in our day, and each in his place, may be a lover and server of humanity. In the strife of truth with error, may we have confidence, courage, patience, and understanding. May our enthusiasm not become fanatical, nor our sound sense become cynicism. May we be of those who have seen a vision of the world to be. May the intertribal and international rancor and suspicion, and the inherited hatreds that mar our life, be washed away in the rising tide of human understanding, co-operation, and human interest. May we yet achieve our vision of peace and establish upon earth the reign of brotherhood.

(Author unknown)

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## POINTS OF VIEW

That the world is made has been the judgment of self-denominated sane philosophers from the Greeks to the present day. It is not a discovery of our own day that both the public and private lives of human beings are dominated by folly and stupidity . . . There have been, of course, modern refinements of stupidity and folly. No previous generation has been by way of organizing itself with insane efficiency for blowing the whole race to smithereens. It does not take a particularly logical mind at the present moment to discover that the world is quite mad . . . collective modern man is a technical genius merged with a moral imbecile.

The kind of madness which we all realize to be the present state of the world is not something new. It is, just like everything else in the modern world, bigger and more streamlined, if not better . . . Neither nature nor man appears reasonable by reasonable standards. So acutely does this seem to be the case that many people in almost exuberant desperation decide to march crazily in the insane procession.

But the still, small voice of rationality persists. And the question still remains the same as that propounded by the Greeks long ago: How, in a world certainly not at first acquaintance rational-appearing, is it possible to lead a rational life . . . The persistence of power politics, the greed for privilege, the insane clutching of wealth, the pathological tribalisms of nations, of class, and of race; it is this world in which we are actually living,

and the human problem for anyone is to discover what is a reasonable life in such a world.

What a folly it would be not to cherish and embrace even in a sick society, that which gives delight to life. The universe may be pointless but there are many good points in it. The world does not end with us or even with our civilization. If we do not quench intelligence and generosity in ourselves, is it a foregone conclusion that our civilization must end? The best assurance is to reaffirm the quality of life itself, of its possibility of beauty and its intimations of order and of justice.

—Irwin Edman in *The Atlantic Monthly*

\* \* \* \* \*

Let us not be put in the false ethical position of denying the good of many of the social changes effected by Russia and her allies: our only valid criticism is that these values are vitiated, if not destroyed, by a system which denies elementary human rights.

It is equally important that we should think out more earnestly than ever before our technique of approach to the man in the street. We must frankly confess that the Ethical and Humanist movements are at present largely confined to a small section of the so-called cultured middle class. But this is the Century of the Common Man, and its religion must be that of the common man. Humanism must be preached as a religion, not lectured as in a university class room. Its advocates must be people who not only accept it as an intellectual proposition, but passionately believe in it, so strongly that they want others to share in its deep satisfactions. Its teachings must be directly related to the practical realities of personal and social life, with no timid fears of raising controversial issues. Morals are essentially controversial. The common man should feel that his domestic, employment, and political problems will all be lightened in the Humanist Fellowship, that difficult though it may be to understand some of the complexities of human destiny, of psychological analysis, of the economic situation or of international affairs, nevertheless some helpful constructive guidance will be found in this broad human movement.

Let us above all have the courage of our convictions. Admitted that as a Movement we are at present few in numbers and poor in resources and the task suggested is vast in scope. Yet there are great resources available, if we only look for them and know how to use them. Despite the plausibility and established power



of the supernatural religions, there are countless numbers who stand on their own moral feet but at present vainly seek the comfort and strength of religious fellowship. We have our own organizations, limited as they may be and stronger as they might be with greater unity and co-operation. We have possible allies, had we the enterprise to invite their help. But best of all we have our principles, genuinely international, wholly democratic, a full recognition that the moral life is social as much as personal, embracing the ideals of social justice, freedom, and fraternity as well as the noblest conceptions of personality, the light which the common man seeks in a dark world. What more do we want to call us to action? —J. Henry Lloyd in "The Plainview"

\* \* \* \* \*

## PERSONAL GODS OBSOLETE

Albert Einstein

During the youthful period of mankind's spiritual evolution, human fantasy created gods in man's own image, who by operations of their will were supposed to determine or at any rate to influence the phenomenal world. Man sought to alter the disposition of these gods in his own favor by means of magic and prayer.

The idea of God in the religions taught at present is a sublimation of that old conception of the gods. Its anthropomorphic character is shown, for instance, by the fact that men appeal to the Divine Being in prayers and plead for the fulfillment of their wishes.

Nobody certainly will deny that the idea of the existence of an omnipotent, just and omnibeneficent personal God is able to accord man solace, help and guidance; also, by virtue of its simplicity, the concept is accessible to the most undeveloped mind.

But, on the other hand, there are decisive weaknesses attached to this idea in itself, which have been painfully felt since the beginning of history. That is, if this Being is omnipotent, then every occurrence, including every human action, every human thought and every human feeling an aspiration is also His work. How, then, is it possible to think of holding men responsible for their deeds and thoughts before such an Almighty Being? In giving out punishment and rewards He would to a certain extent be passing judgment on Himself. How can this be combined with the goodness and righteousness ascribed to Him?

The more a man is imbued with the ordered regularity of all events the firmer becomes his conviction that there is no room

left by the side of this ordered regularity for causes of a different nature. For him, neither the rule of human nor the rule of Divine Will exists as an independent cause of natural events.

To be sure, the doctrine of a personal God interfering with natural events could never be refuted in the real sense by science, for this doctrine can always take refuge in those domains in which scientific knowledge has not yet been able to set foot. But I am persuaded that such behavior on the part of the representatives of religion would not only be unworthy but also fatal.

For a doctrine which is able to maintain itself, not in clear light, but only in the dark, will of necessity lose its effect on mankind, with incalculable harm to human progress.

In their struggle for the ethical good, teachers of religion must have the stature to give up the doctrine of a personal God—that is, give up that source of fear and hope which in the past placed such vast power in the hands of priests. In their labors they will have to avail themselves of those forces which are capable of cultivating the Good, the True and the Beautiful in Humanity itself. That is, to be sure, a more difficult but an incomparably more worthy task.

The further the spiritual evolution of mankind advances, the more certain it seems to me that the path to genuine religiosity does not lie through the fear of life and the fear of death and blind faith, but through striving after rational knowledge. In this sense, I believe that the priest must become a teacher if he wishes to do justice to his lofty educational mission.

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## **WHAT BUDDHISM CLAIMS FOR ITSELF**

**Bhikkhu Anuruddha**

With the advance of science, a new intellectual approach toward the truth has been made, wherein the God concept has no place. It has reached its limit of usefulness as a necessary hypothesis, for the mind of man has sufficiently penetrated into life and natural phenomena. And this has proved that there is no God or supernatural power behind it. Hence, Julian Huxley in his "The Uniqueness of Man," has rightly expressed that "Natural science has pushed God into an ever greater remoteness, until his function as ruler and dictator disappears and he becomes a mere first cause or vague general principle . . ." "With the substitution of knowledge for ignorance in this field, and the growth of control, both actually achieved and realized by thought as possible, God is simply fading away, as the Devil

has faded before him . . .” “Poverty, slavery, ill-health, social misery, democracy, kingship, this or that economic or political system—they do not inhere inevitably in a divinely appointed order of things; they are phenomena to be understood and controlled in accordance with our desire . . .”

The fading away of the hypothesis of a creator God is an indication of man breaking away from the fetters of dogma and ignorance under the light of scientific knowledge. And if as interpreted by the Oxford Dictionary, religion is to mean the “Recognition of superhuman controlling power,” then, surely, this should bring about the end of religion. But with man shouldering the responsibilities of life, which in the past was shifted to the mysterious hand of a creator God, a new kind of religious impulse has sprung up whereby he seeks a method, firstly, to promote the happiness of society now and in the immediate future; and secondly, to govern human destiny without the interference of any extraneous power; and thirdly, to understand life rationally and scientifically; and finally, to work out an escape from its present unsatisfactory state.

A religious system, unique in this aspect, which has withstood the onslaught of time well over 2,500 years, moulding the characters of the millions that became its votaries, by instilling into them the love of truth, beauty, goodness, peace, gentleness, tolerance, hospitality, and compassion toward all beings, and which encourages enquiry and research, is today before us in its pristine purity, ready to offer all what we seek. It contains a moral code which in the words of the sober critic, Max Müller, is “‘One of the most perfect which the world has ever known,” hence the best that could be adopted for the peace, goodwill and happiness of mankind now and in the future.

It has been very aptly described as “The way to perfect goodness and wisdom without a personal God; the highest knowledge without a ‘revelation’; a moral world-order and just retribution, carried out of necessity by reason of the laws of nature and of our own being; continued existence without a separate “immortal soul;” eternal bliss without a local heaven; the possibility of redemption without a vicarious redeemer; a salvation in which everyone is his own saviour, and which can be obtained in this life and on this earth by the exercise of one’s own faculties, without prayers, sacrifices, penances or ceremonies, without ordained priests, without the mediation of saints, and without Divine Grace.” This is what the teachings of the BUDDHA, as contained in the original Pāli Canon, has to offer the world.



## **A NEW BILL OF RIGHTS**

### **Objectives for Postwar Planning Developed by the National Resources Planning Board**

- 1—The right to work, usefully and creatively, through the productive years.
- 2—The right to fair pay, adequate to command the necessities and amenities of life in exchange for work, ideas, thrift, and other socially valuable service.
- 3—The right to adequate food, clothing, shelter and medical care.
- 4—The right to security, with freedom from fear of old age, want, dependency, sickness, unemployment and accident.
- 5—The right to live in a system of enterprise, free from compulsory labor, irresponsible private power, arbitrary public authority and unregulated monopolies.
- 6—The right to come and go, to speak or be silent, free from spying of secret political police.
- 7—The right to equality before the law, with equal access to justice in fact.
- 8—The right to education, for work, for citizenship, and for personal growth and happiness.
- 9—The right to rest, recreation and adventure; the opportunity to enjoy life and take part in an advancing civilization.\*

\*Quoted in *Frontiers of Democracy*, Summer Issue, 1942, pp. 230-245.

## CONSTITUTIONAL (Interest Free) MONEY AND REA

Franklin P. Wood

**TOMORROW'S MONEY** by Felix Frazer and Elsa Peters Morse ably recounts the history of money and shows clearly how it affects the economic life of the nation. It explains with clarity how the national money monopoly is being used to shamelessly exploit all of us for the benefit of a few.

Since the subject of money is so misunderstood a specific example will illustrate what could be achieved in the economy of the nation if what is proposed in this book were put into practice.

In the **BLUE PRINT FOR ACTION** the authors propose to have our Government purchase the Federal Reserve Bank and own and operate it as a nationally-owned institution and thereafter through a Monetary Authority issue money based on sound self-liquidating credit. This credit could be the basis for money used to build and put into operation publicly-owned or quasi-publicly-owned projects. As it is publicly-owned we have chosen the Rural Electrification Administration (REA) as an excellent example and will try to apply the principles developed in the book **TOMORROW'S MONEY** to this agency. It can be shown that without question REA will be self-liquidating.

In 1935 we experienced not only the retreating tide of the great depression but inaugurated some far-reaching programs for the social betterment of the nation. One of the most important of these was inaugurated May 11 of that year when the President implemented the Rural Electrification Administration Act. He recognized that Rural America was almost entirely at the mercy of poverty conditions in which lack of technological equipment and skill played an important part. Largely because Rural America had no access to Central Station Electric service, agriculture lagged far behind many of the industries of the nation and rural living conditions lacked stability and advantages that urban America enjoyed.

At that time 87% of our farms were not served with any kind of central station electric service. For years our farmers exerted every effort to secure electricity from private companies. In most cases the service could be had, if at all, by paying high rates and by advancing comparatively large sums to build connecting lines.

These private companies claimed that they could not build rural lines because of the fluidity of farm population and because they could not make enough profit to justify the investment.

Because of this, millions were deprived of the right to enjoy the free flowing energy that would lighten the burdens of farm life.

Because of the need of many millions to carry out this undertaking, Congress provided that the Rural Electrification Administrator could get the necessary money from some governmental fiduciary agency on a self-liquidating basis. The Administrator was empowered and required to set up an organization that would provide rules and regulations that would assure the proper spending of the money. The provision was made that all money lent to the REA should be paid back with interest at lowest government rates in 25 to 35 years. After repayment of the money borrowed the property is owned by the cooperative free and clear of all incumbrance. As soon as a local system was organized a rate schedule was prepared for the retail sale of energy that would result in sufficient income to pay all operating expenses, including maintenance, taxes, insurance and other operating expenses plus interest on the money invested, and amortization thereof over a period of 35 years and leave the system under the operation of the cooperative free of all incumbrance. Ninety-five per cent of all the money was lent to the cooperatives of which there were in 1948 nearly a thousand throughout the nation. These are almost entirely composed of farmers.

Now, let us examine the results as shown by the official records and publications of the agency the latter part of the year 1948. As of July 1, 1948, the Congress of the United States has authorized for REA's use \$1,875,428,286. As of the fiscal year for 1948 the Administrator has allotted \$1,414,602,261 for the building or acquiring of rural electrification facilities to 1,039 borrowers, 957 of which are cooperatives. Further, 680,074 miles of line have been built to serve 2,210,124 rural consumers or members as REA prefers to have them called. These members are using electricity at the rate of more than five billion KWH per year, of which 4,303,068,486 KWH was purchased at wholesale from outside sources and 502,606,287 generated in plants constructed with REA funds. These generating plants represent an investment of approximately 250 million dollars on the part of REA.

Undoubtedly before the work of REA is finished the six million farms will have been electrified. The total cost will be about 3 billion dollars. According to figures worked out by the REA, borrowers are required to pay back \$44.40 per year per \$1,000 borrowed for thirty years plus \$100 per \$1,000 to take care of



the first five years during which no interest is required to be paid. The total payment by the borrowers on this loan will therefore be:

\$3,000,000 (000) times 44.40 times 30 or \$3,996,000,000	
\$3,000,000 (000) times 100 .....	300,000,000
Total payment to the Government.....	4,296,000,000
Deduct principal borrowed .....	3,000,000,000
Difference which represents interest at 2%	1,296,000,000

This is the amount that would be saved by the borrowers (the farmers of the nation) if the money would have been borrowed free of interest.

To whom has this money for interest been paid?

Up to the present this article has dealt with the actual history of REA as handled from the standpoint of money borrowed at interest for the purpose of building electrification facilities. To all intents and purposes the money was issued by the Federal Reserve Bank at a profit (interest) to itself. The net result is as if the full 3 billion dollars had been deposited in the bank to the credit of the nation which lent it to the cooperatives for building the REA facilities. The REA will be collecting and paying to the bank each year on the average 37 million dollars in interest, and in addition paying back some part of the principal. In other words, the farmers were paying to the banking monopoly a total average amount of about \$120,000,000 per year for taking no risk at all nor for performing any social service that was useful.

Naturally, there was a basis for credit or the money could not have been lent. What was this basis of credit? It was not gold but the credit of six million farmers of the nation who have agreed and with the United States Government to buy through their cooperatives the needed electricity and pay for it at rates that will pay interest and principal.

They are doing exactly that now, but added to the money borrowed they are paying interest (at an average rate of \$120,000,000 per year) on the assumption that the full electrification program is carried through. Now if this program were carried through with interest-free money as it could be done, if the Government should buy and pay for and then own the Federal Reserve Bank system, the farmers of the nation would save \$1,296,000,000 over the amortization period which is an average of around \$120,000,000 per year. The money would be authorized by the Money Authority and put out by the Federal Reserve System earmarked for the electrification of the rural areas of America. There would be no question about collecting

taxes to repay the money. It would be paid for by a strictly self-liquidating project which is performing a needed activity, one which would immeasurably enrich the farmers of the nation and therefore all of the nation. The banking monopoly, however, would be deprived of some of its unearned gains and of its power to control the money market.

It is fortunate that the example of REA exists. We do not have to assume then that such a project would be self-liquidating. It is practically proved that if three billion dollars of interest-free money were to be issued by a Money Authority it would all be retired. Indeed, it would be retired more quickly or rates could be lowered because there would be no interest to pay.

The question of inflation inevitably arises when the subject of interest-free money is discussed. Inflation is a definite product of an imbalance between total production and total volume of money. This means that when goods are plentiful and money fixed in volume, prices tend to go down. When goods are scarce and volume of money stable, a demand for them sends the prices up. Therefore, in the case of the REA, a demand for poles, wire, insulators, Diesel oil engines, generators and all kinds of materials needed without a corresponding increase in volume of money would send the prices up and labor up in like proportion. As a matter of history, this is exactly what has happened during the time REA has been building up. Some sort of control must accompany the spending of large amounts of money and this would apply directly to the control of inflation. No matter how it is financed, an agency like the REA, or similar public or quasi-public work, cannot damage the economy. It aids in better distribution of products needed for continued prosperity.

In spite of the fact that the REA program is more than one-half completed there is no reason in the world why even now the 3 billion dollars needed to build the whole plan could not be issued and the present debt, including the interest already paid, be liquidated thereby. Such a policy would give public projects that already have been completed or which are in the course of being completed, the advantage of interest-free money the same as those which come on in the future. Interest-free money would make some project not now considered, feasible.

REA is not the only development that could be furthered with the use of interest-free money. Likewise, so could the proposed Missouri Valley Authority, modeled on the widely known and highly successful Tennessee Valley Authority. It would bene-

fit a much wider area. It would be built to control floods and erosions from the highest mountains to the sea. It would vastly extend irrigation to large areas of dry farming land. It would improve commercial navigation and produce millions of cheap hydro power.

Our public life, our channels of information and much of our thinking and talking now is concerned with the fear of approaching Communism either from home or abroad. It might be well, therefore, to conclude this short discussion with some consideration of how money reform would help prevent the advent of Communism. It is generally recognized that the growth of Communism is nurtured, if not entirely caused, by the insecurity with which a proportion of our people are faced due to an entire lack of planning under the economy in which we live. This brings about periodically, conditions of want and suffering in an economy that could produce permanent abundance for all.

The Communist philosophy says that all of these desirable things can be secured only through force and violent revolution because people cannot be educated to bring about an economy of abundance by democratic means but must gain them through dictatorship and violence.

The book, TOMORROW'S MONEY, presents a basis for action by constitutional means without an entire change in the basic principles of the Capitalist Economy. As brought out clearly in the book the necessary and first reform is money.

Congress can buy the Federal Reserve banking system which in turn, with the consent of Congress, can issue any desirable quantity of interest-free money based on the credit of self-liquidating projects such as REA, the various proposed Valley Authorities and other necessary and desirable public undertakings.

The accomplishment of these various undertakings would enrich the life of the nation and improve its general welfare. It would, in the case of REA, result in bringing the blessings of electricity to every farm in America at the lowest possible cost and on a self-liquidating basis. The Valley Authorities would result in bringing irrigation to vast areas of land that are at present valueless, thus greatly increasing the supply of food necessary for this country's and the world's welfare. It would stop the waste of natural resources brought about by uncontrolled floods and winds. Much more reforestation would be accomplished. All



this without increasing the burden of taxation or causing any dislocation of the economy except to improve it.

TOMORROW'S MONEY shows how important reforms of the money system can be brought about with great benefit to the country.

### ABOUT THE AUTHOR

*The author, Franklin P. Woods, is a consulting engineer of Washington, D. C., recently retired from REA, where he had served since 1936. He was head of the management section of the power division where he supervised the lending of monies, approval of plans and construction totaling near a quarter billion dollars. He is recognized as the outstanding authority on REA.*

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### FIVE POINTS

The five principal propositions in the humanist philosophy, as I see it, are both simple and understandable. They are:

First, a belief, based mainly on the sciences of biology, psychology and medicine, that man is an evolutionary product of the nature that is his home and an inseparable unity of body and personality having no possibility of individual immortality.

Second, a metaphysics or world-view that rules out all forms of the supernatural and that regards the universe as a dynamic and constantly changing system of events which exists independently of any mind or consciousness and which follows a regular cause-effect sequence everywhere and at all times.

Third, a conviction that man has the capacity and intelligence successfully to solve his own problems and that he should rely on reason and scientific method to do so.

Fourth, an ethics that holds as its highest aim the this-earthly happiness, freedom and progress, both economic and cultural, of all humanity, regardless of nation or race, religion or occupation, sex or age.

Fifth, a far-reaching social program that stands for the establishment throughout the world of peace and democracy on the foundations of a cooperative economic order, both national and international.

These five points embody humanism in what I believe is its most acceptable modern form.

—Corliss Lamont

## THE EXECUTIVE SECRETARY'S COLUMN

Starting with this issue of the magazine, we have added the word "Digest" to our name so the publication will hereafter be known as the "Humanist World Digest." In each issue, we plan to present a short digest of Humanist articles and points of view, with one or more key articles dealing with Humanism from the objective point of view.

In the last issue, we presented a key article by our president, Clarence E. Rust—A Civilization to Gain—or Lose? It was written as a projection of the Humanist or democratic approach to a world order as opposed to the totalitarian.

In this issue, we have as our key article, one of the few recent addresses on Humanism given by Dr. John H. Dietrich since his retirement. The Doctor is known as the Dean of American Humanism. We think this article worthy of wide distribution and have it in printed form at 15c per copy for those who wish to circulate it further. Please address as below.

Now a word to our readers. Your support and that of your friends is most essential if the message of the Humanist World Digest is to be presented to more and more who desire to help build a peaceful and democratic world. We need your support now.

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## INTERPRETING HUMANIST OBJECTIVES

**HUMANIST FELLOWSHIP** is a religious association incorporated under the laws of the State of California with all the rights and privileges of such organizations. It enrolls members, charters local societies, affiliates like-minded groups, establishes educational projects and ordains ministers.

**HUMANIST FELLOWSHIP** defines religions in terms of two inseparable historical processes: (1) the ages-long quest for ultimate human values; and (2) the continuous effort to realize these values in individual experience and in just and harmonious social relations. Humanism affirms the inviolable dignity of the individual and declares democracy the only acceptable method of social progress.

**MODERN HUMANISM** seeks to unite the whole of mankind in ultimate religious fellowship. It strives for the integration of the whole personality and the perfection of social relationships as the objectives of religious effort. Humanism, in broad terms, tries to achieve a good life in a good world. **HUMANIST FELLOWSHIP** is a shared quest for that good life.

**HUMANISM** insists that man is the highest product of the creative process within our knowledge, and as such commands our highest allegiance. He is the center of our concern. He is not to be treated as a means to some other end, but as an end in himself. Heretofore man has been considered a means to further the purposes of gods, states, economic systems, social organizations; but Humanism would reverse this and make all these things subservient to the fullest development of the potentialities of human nature as the supreme end of all endeavor. This is the cornerstone of Humanism, which judges all institutions according to their contribution to human life.

Above all, man is not to be regarded as an instrument that serves and glorifies totalitarianism — economic, political or ecclesiastical.

**HUMANISM** recognizes that all mankind are brothers with a common origin. We are all of one blood with common interests and a common life and should march with mutual purposes toward a common goal. This means that we must eradicate racial antagonisms, national jealousies, class struggles, religious prejudices

and individual hatreds. Human solidarity requires that each person consider himself a cooperating part of the whole human race striving toward a commonwealth of man built upon the principles of justice, good will and service.

**HUMANISM** seeks to understand human experience by means of human inquiry. Despite the claims of revealed religions, all of the real knowledge acquired by the race stems from human inquiry. Humanists investigate facts and experience, verify these, and formulate thought accordingly. However, nothing that is human is foreign to the Humanist. Intuitions, speculations, supposed supernatural revelations are all products of some human mind so must be understood and evaluated. The whole body of our culture — art, poetry, literature, music, philosophy and science must be studied and appreciated in order to be understood and appraised.

**HUMANISM** has no blind faith in the perfectibility of man but assumes that he, present condition, as an individual and as a member of society, can be vastly improved. It recognizes the limitations of human nature but insists upon developing man's natural talents to their highest point. It asserts that man's environment, within certain limits, can be arranged so as to enhance his development. Environment should be brought to bear on our society so as to help to produce healthy, sane, creative, happy individuals in a social structure that offers the most opportunity for living a free and full life.

**HUMANISM** accepts the responsibility for the conditions of human life and relies entirely upon human efforts for their improvement. The Humanist makes no attempt to shove the responsibility for the present miserable conditions of human life upon some god or some devil. Man has made his own history and he will create his own future—for good or ill. Without expecting any supernatural aid or hindrance, the Humanist determines to make this world a fit place to live in and human life worth living. This is a hard but challenging task. It could result gloriously.

These brief paragraphs indicate the objectives and methods of **HUMANIST FELLOWSHIP** as a religious association. Upon the basis of such a program it invites all like-minded people into membership and communion. Let us go forward together.